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**Evangelical Visitor - January 13, 1919 Vol. XXXII. No. 1.**

V.L. Stump

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# EVANGELICAL VISITOR

## THE HEAVIEST CROSS.

It is not His cross that is heavy;  
It is those that our hands have made  
That hinder us on our journey,  
On our aching shoulders laid.  
There is strength for the load He gives us,  
And balm for the thorn He sends,  
But none for the needless burdens  
And none for our selfish ends.

We bear a burden of sorrow;  
We carry a weight of gold;  
We cling to some treasured idol,  
And will not loose our hold;  
We bend 'neath our troubles and worries;  
We drag the load of a wrong;  
And we cry that the cross is heavy,  
And sigh that the way is long.

Let us drop the sin that besets us;  
Let us cast aside our fears;  
Let us give our grief to Jesus  
And break our pitcher of tears;  
Let us learn of the Meek and Lowly  
Who giveth the weary rest;  
Let us take His yoke upon us,  
And walk with Him abreast.

For His Yoke is easy to carry,  
And His burden is light in weight;  
He will do His share of the labor,  
For He is a true yoke-mate.  
Are we weary and heavy-laden?  
Are we anxious and full of care?  
That is not the cross of His giving.  
But the one that we make and bear.

—Annie Johnson Flint.

## A BI-WEEKLY PERIODICAL

EARNESTLY CONTENDING FOR THE FAITH ONCE  
FOR ALL DELIVERED TO THE SAINTS.

NOTICE TO POSTMASTERS:—Send notices of change  
of addresses to V. L. Stump, Nappanee, Ind.

OUR MOTTO

Hab. II: 14-Psa. XX, 7.

Vol. XXXII.

JANUARY 13, 1919.

No. 1.

AN EXPRESSION FROM THE CHAIR-  
MAN OF THE PUBLICATION BOARD.Retrospect, Foreword, and  
Forward.

Since we are placed in a position of responsibility, in connection with the welfare and progress of our church organ, the Evangelical Visitor, and are quite conscious of the wide influence the said medium wields in the brotherhood, in the interchange of views, both doctrinal and inspirational, and as well, the wide field for the promulgation of gospel truth it already holds; but which offers opportunity of unlimited expansion, we feel our position is a trust, which must be willingly assumed, and the obligation placed upon us fulfilled as God gives grace and wisdom to the very best of our ability.

Though speaking individually we feel that we are voicing the sentiment of the Visitor family when we express our appreciation of the cheerful sacrifices and zealous labors of the veterans of the cross, who have brought this evangelical craft through many a stormy sea, where cross currents threatened to fill the boat at times, with bitterness instead of salt, (grace).

We are glad that during these years, God has been moving on in the lives, and deepening the experiences of His people, until we have learned that it is not argument that is needed to convince, but the simple declaration of the truth, "in the demonstration of the spirit and the power," and as one has aptly said, "The Word of God is like a lion in a cage, you do not need to defend the lion, simply open the cage, let the lion out and he will defend himself."

When we think of those who have labored long and come to the time when they must retire from active service; as when the pilot of a ship relinquishes his hold of the wheel for the last time, and stepping down from the bridge of the vessel he has commanded so long, must feel a sense of regret and loss sweep over his spirit, so must our retiring editor sense a feeling of sorrow and regret in the

loss of the associations and labors, which have grown dear to his heart during his long years of faithful service.

We are sure that on memory's tablet his name is engrossed among those who did their duty nobly, carefully and with a desire to please.

We close our retrospect with the thought, "The past is history, the future remains to be written."

As a foreword, we desire and pray that the usefulness and influence of the "Visitor" may be greatly enhanced, and because of its intrinsic value, its clear definite, unwavering, harmonious presentation of Gospel truth, its glowing testimonies of christian experience and enjoyments, its unpromising warfare against sin, against the encroachments of worldly wisdom and ethics, and against all that would rob the blood of its power and sanctity, shall commend itself, and win its way to every heart that desires and loves the truth.

Of the incoming editor we will say; he will have many things to learn. "If any lack wisdom, let him ask of God who giveth freely and upbraideth not."

He may have criticisms to hear and bear, "But He giveth more grace."

But above all he will have many opportunities to be made a blessing to others. Phil. 2:16.

In his behalf we bespeak leniency, especially during the transition period.

We want to remind the brotherhood that the pages of the Visitor will not write themselves and we are impressed that there is much latent talent among us, hid away, that needs to be put to use, and we write this to every one, to whom as you read this, the Holy Ghost says, "This means you." It may mean some sacrifice and care to prepare an article, but when the Spirit leads, you will find the schooling you yourself will receive will be well worth your time and your interest in the Visitor will be immeasurably increased as you contribute to its pages.

So write if the Spirit leads. If you do not write pray. If you do not do either, then exercise patience and forbearance. So altogether, **FORWARD.**

O. B. Ulery.

Springfield, Ohio.

## THE ODD SPARROW.

A story appeared in Temple Bar a while ago, of a little Spanish boy in Vigo, who became a devout Christian.

He was asked by an Englishman what had been the influence under which he had acted. "It was all because of the odd sparrow," the boy replied. "I do not understand," said the Englishman. "What odd sparrow?" "Well senor, it is this way," the boy said, "A gentleman gave me a Testament—the Book of the English mission—and I read in one Gospel that two sparrows were sold for a farthing, and again, in St. Luke (12:6) I saw, 'are not five sparrows sold for two farthings? And I said to myself that Neustro Senor Jesus-Christo (our Lord Jesus Christ) knew well our custom of selling birds.

As you know, sir, we trap birds, and get one chico for two, but for two chicos we throw in an extra sparrow. That extra sparrow is only a make weight and of no account at all. Now I think to myself that I am so insignificant, so poor and so small, that no one would think of counting me. I am like the fifth sparrow. And yet, oh! Marsailla Nuestro Senor says "Not one is forgotten before God." I have never heard anything like it sir. No one but He would ever have thought of not forgetting me."—Sel.

## SONG BOOKS.

Spiritual Hymns of Brethren in Christ. Cloth Edition only, single copies 40 cents each.

Lots of fifty or more, 37 cents each.

Spiritual Hymns of B. in C. Revised. Limp Cover Edition, single copies 15 cents each.

Lots of fifty or more 12½ cents each.

Cloth Board Cover single copies 35 cents each.

Lot of twelve or more 30 cents each.

Leather Bound:—Black Morocco \$1.25 each.

These books are not prepaid, (carriage charges extra). Spiritual Hymns Revised can be ordered of M. L. Hoffman, Abilene, Kan., and both editions of J. A. Climenhaga, Grantham, Penna.

## EDITORIAL

It gives us a very great pleasure to extend a New Year's greeting to the readers of the "Visitor" and while it is the customary season of the year for well wishing we can do no better than to pass on the words of the sainted apostle John, "Beloved I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

The present number of the paper gives some indication of the change and we trust improvement in the mechanical make up, we hope that it will give satisfaction to our large family of readers. The paper is somewhat larger with less pages but with about the same amount of reading matter as heretofore.

In the change of the size of the paper we are at least complying with the government request in cutting down somewhat on the consumption of paper.

We believe that our printers are arranging to give us a paper that will be in every way adapted as a medium thru which we send forth the glorious gospel truth which it is our privilege to give to the people.

On taking up the editorship we keenly feel our weakness and lack of fitness for the place, nevertheless we are encouraged with the fact that we have great examples before us and that we have the promise of many of our good brethren to stand under our arms. More than this we have an inner consciousness that we have a friend that "Sticketh closer than a brother."

We are impressed as never before with the necessity of keeping the Visitor on the deepest spiritual lines. The danger of spiritual declension was never greater than now. The pulpit and the religious press are confronted with the demands for a more outward form of religious observance, and a letting up on the scripture term of a Christian life.

The necessity of a spiritual transformation, and a daily walk in the ways of holiness are too exacting terms for the customs and ways of this generation. We must keep on good terms with the world if we expect to have a pleasant time in this life. But notwithstanding the many changes that have come to pass in the last few years and are still coming to pass, Bible conditions of salvation have not changed, and still the Master insists that if we would be His disciples we must deny self and take up our cross and follow Him, thru evil report and thru good report.

The outlook is not at all encouraging from an earthly standpoint, the difficulties are magnified and sometimes seem insurmountable; but there is another side.

From the heavenward standpoint there is so much to encourage that the obstacles fade away like the morning dew before the rising sun. There is an inner

fellowship of truth, companionship, source of strength, and unmingled enjoyment, that brings a satisfaction that more than compensates for what we loose from this world.

It will be the undeviating aim of this paper to supply its readers with such spiritual milk of the Word and meat from the Father's table that there will be no desire for the "flesh pots of Egypt."

We intend to aim high, tho we may fail in reaching our highest mark we do want make the highest ideals so attractive that the lower lines will loose their influence and appear as nothing compared to the riches of grace in Christ Jesus.

To do this we will need the sympathy, prayer, co-operation and help of all our contributors and subscribers, and may we say again that we keenly feel the tremendous responsibility of speaking thru the printed page to hundreds of people every few weeks concerning the momentous truths which are to shape the lives and destiny of immortal souls. A mistake here may result not only in spiritual loss but in eternal wreckage which can never be repaired. Hence we feel the necessity of time, prayer and thought for discernment in preparing and selecting matter for each issue of the paper.

We earnestly wish that we could make every subscriber feel that he was not only a reader but co-worker in spreading the soul satisfying truths which this paper stands for. Every new subscriber you send us will widen the circle and surely we will not be satisfied unless we can send these truths to regions beyond us. We will be pleased to welcome contributions, especially when they contain vital truth and living testimony and when they are brief and clearly written, and in connection with this New Year's greeting we invite the hearty co-operation of all our contributors regular and occasional to assist. Send us brief, condensed, meaty, appropriate articles, us in every way possible during the current year. saturated with the unction of the Holy Spirit, prayerfully written, and with the desire to further the cause of Christ in many hearts.

Now in conclusion to all our readers we call on you to join us in a closer covenant with God for the coming year. Looking back we can say with the Psalmist, "The Lord hath done great things for us whereof we are glad" and looking forward to greater and more glorious things may we with the apostle pray that "The spirit of revelation in the knowledge of Him" may be given us that we "May with all saints be able to comprehend what is the breadth and length and depth and height" of this wondrous salvation and be "filled with all the fullness of God"

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There is nothing that the sinner so much dreads, and the saint so much delights in, as to be alone with God.



## = CONTRIBUTIONS =

### CONSOLATION AND COMFORT.

By J. R. ZOOK.

"I will not leave you comfortless, will come unto you."

Transcending joy and satisfaction comes to our hearts to know that the infinite One has promised and undertaken to comfort us. The promise is true, and the undertaking real. When our earthly plans and aims have been shattered by death or some other adversity, and buried is our fondest hope in the smouldering ashes of hopelessness—a funeral pile of dying embers; our hearts being crushed to bleeding, yea, to unutterable grief and anguish, until we are dumb with sorrow and feel ourselves almost beyond recovery to the ecstatic and sublime joy which we previously delighted in; then, just at that period of supreme and painful suspense and test, Jesus comes to us and so kindly, gently and soothingly says, "I will not leave you comfortless." The inner consciousness of His hallowed, divine, consoling presence drives back the thundering battalions of discouragements, and scatters the dark clouds of unbearable grief, "Giving beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

"For as the sufferings of Christ abound in us so our consolation also aboundeth thro' Christ" "That as ye are partakers of the sufferings so shall ye be also of the consolation." The quotations involve proportion. It is human to avoid suffering and persecution for Christ's sake,—the very thing that, if borne with patience and Christian fortitude, will yield the sweetest and most enduring comfort and gladness.

"Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful but your sorrow shall be turned to joy."

Our hearts when bruised, like flowers when crushed, shed forth a

sweeter and richer fragrance with increased effusion. It is said of Jenny Lind, the famous Swedish singer, that she only attained to the meridian of her power in song after her heart was sadly smitten with great sorrow. It gave the character of her voice a touch of pathos and soul which was severely absent previously.

The night of sorrow gives us a larger vision of divine grace and of the great and glorious future of the saints, "Which have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb." In these gloomy days of war, carnage, famine, pestilence, earthquakes, graft, anarchy, deceit, hypocrisy, infidelity, atheism and threat we must be well poised and founded in the love and grace of God, lest we compromise and barter our good consciences to escape persecution and the frowns of this cruel wicked world which is steeped in hate and revenge, thirsting for human blood. We have reasons to believe that many have yielded to the awful pressure and are now destitute of the joy and comfort they once had experienced, and which the Lord confers upon those who endure hardships as good soldiers of Jesus Christ.

Since our comfort and consolation shall be in proportion to our affliction and suffering, let us not murmur, nor cringe, nor complain under the chastening rod allowed by divine Providence, but humbly bear all things until our heavenly Father says it is enough.

Our Saviour gave critical attention to provide for our comfort when He introduced to His disciples the Comforter and urgently said, "Receive ye the Holy Spirit." "I tell you the truth, it is expedient for you that I go away for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." What an

humble position Jesus took when

He intimated that it would be to the advantage of the church militant if He would withdraw from the earth and send the Holy Spirit in His stead. This shows Christ's greatness in not seeking honour for himself, but the welfare and comfort of His kingdom on earth. The Holy Spirit has various functions to fill of which I cannot speak now, but the one to which we will allude is to comfort the church. On hearing of His departure His disciples were stricken with intense sorrow, which He kindly recognized when He said, "Sorrow hath filled your hearts." In order to comfort them Jesus explained by saying, "If I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." Here we see the Holy Spirit is called the Comforter because it was a time of sadness and sorrow and the disciples needed consolation; therefore Jesus called Him "Comforter" expressing one of His chief characteristics.

The world and worldly professors try to find comfort in material things, by kind words or by trusting in the valor of men, or by relying on good works etc., but there is only one genuine and resting soul-comfort and that is the comfort Jesus has promised thru' the Holy Spirit.

"I will not leave you comfortless, I will come unto you" in the person of the paraclete. Our anchor holds in the midst of the storm and we find comfort in knowing that our Father is at the helm.

Soon our earthly pilgrimage will be over. Soon our rest, peace and comfort shall be forever unmolested and fixed. The hands that are filled with cares to-day shall grasp the golden harp of music to-morrow. The head that is crowned with thorny troubles now, shall wear a crown of stars by and by. Our sullied garments shall soon be changed for the pure white robes of fine linen. Just wait a little longer. The eastern sky is already flushing into crimson. "The white dashing over the gray hills of this horse" and his rider is coming, dashing over the gray hills of this

fading world, conquering and to conquer.

"A few more rolling suns, at most,  
Will land thee on fair Canaan's  
coast."

"A lily said to a threatening cloud  
That, in sternest garb arrayed him,  
'You have taken my lord, the sun  
away  
And I know not where ye have laid  
him;'

"It folded its leaves and trembled  
sore  
As the hour of darkness pressed it,  
But at morn, like a bird, in beauty  
shone.  
For with pearls the dew had dressed  
it.

"Then it felt ashamed of its fretful  
thought,  
And fain in the dust would hide it,  
For the night of weeping had jewels  
brought,  
Which the pride of day denied it."

"The God of all comfort, who  
comforteth in all our tribulation,  
that we may be able to comfort  
them who are in trouble, by the  
came comfort wherewith we our-  
selves are comforted of God."

It is the purpose of God the  
Father that we should have true  
comfort. It is the will of Jesus  
Christ that we should enjoy com-  
fort.

It is the mind of the Holy Spirit  
to bless with the same blood-bo't  
grace. It is the mission of the  
church to bring comfort to each  
other in times of trouble.

What is our experience?

What is our proclivity and activ-  
ity?

Paul, speaking of the second ad-  
vent of the Lord Jesus and the  
manner of His coming with glory,  
says, "Comfort one another with  
these words."

Yours in the comfort of the Holy  
Spirit.

Des Moines, Ia.

#### SEEING JESUS.

By ROY H. WENGER.

"And it shall come to pass, that

everyone that is bitten, when he  
looketh upon it shall live."

One of the greatest words in the  
doctrine of the saving power of Je-  
sus Christ is the word "look." On-  
ly a glimpse at the meek Master  
performs wonders upon the soul of  
the human being. There is a mag-  
ical balm in the name of Jesus, and  
as it comes in contact with the in-  
dividual new life gushes forth;  
great opportunities and new possi-  
bilities loom up before him.

He is no longer the slave of his  
environment, but he becomes mas-  
ter of it. His life is transformed.  
A new expression comes upon his  
face. Instead of ragged and dirty  
clothes, neat and clean ones are  
seen upon his body. His lips in-  
stead of speaking cursings are  
sending forth praises to God. In-  
stead of stealing his daily bread,  
his body and soul are animated  
with new vigor, and his ambition is  
to earn a decent and respectable  
living. On Sunday morning he is  
no longer seen with the shiftless  
street-corner crowd, but he with  
his family is wending his way to  
the house of God. He has become  
a new creature. Why? Because  
he has seen Jesus.

What was it that transformed  
the life of the Apostle Paul, who at  
one time stood by and sanctioned  
the stoning of Stephen; and who  
continually "made havoc of the  
church, entering into every house,  
and hailing men and women com-  
mitting them to prison;" and who  
"breathed out threatenings and  
slaughter against the disciples of  
the Lord"? It was nothing but  
the power of Jesus Christ that  
transformed him into a preacher of  
the very gospel which he was seek-  
ing to destroy. This very man  
later said that he did not count  
his life dear unto himself so that  
he might finish his course with  
joy. What was it that gave him  
the courage to face persecution, to  
endure perils of robbers, perils of  
the sea and perils among false  
brethren? He could endure be-  
cause he had seen Jesus.

The power of Jesus not only

day; but keeps him bright and  
shining through all the scenes of  
life. It brings a calmness into his  
life, so that he will listen to the  
voice within—the voice of con-  
science; and to the other and more  
authoritative voice above us, the  
voice of God.

We are given the power to mould  
our own character and fashion our  
own destiny. Jesus helps us to  
swim and not float; to steer and  
not drift. And while God has  
placed us in stormy seas, and often  
we feel ourselves at the mercy of  
the waves; He has given us a rud-  
der to guide our course, and then if  
we go adrift it is our fault, not  
God's. If a shipwreck is made of  
our lives, we are to blame, not cir-  
cumstances. It is true there are ex-  
tenuating circumstances that may  
excuse a man for mistakes. The  
surroundings may be unwholesome  
and difficult. "But difficult doesn't  
spell impossible." It is true that  
man is a creature of circumstances;  
and it is still more true that he is  
a creator of circumstances. We  
are influenced by our environment,  
but through Jesus we can rise a-  
bove our environment and triumph  
over it. Through Jesus it is pos-  
sible to live a Christian life when  
sin is surrounding us on every side.  
When Paul wrote to the Romans:  
"Be not conformed to this world,  
but be ye transformed by the re-  
newing of your minds," he was  
writing to Christians, who were  
surrounded by paganism and cor-  
ruption of every kind. Rome was  
not only un-Christian but anti-  
Christian. Almost every influence  
of Rome was hostile to spiritual  
life. Yet Paul believed one could  
be a Christian in Rome. And we  
by keeping our eyes fixed on Je-  
sus can be kept pure and spotless.

The peace and glory which  
Christians experience here are only  
a shadow of what is to come. No-  
thing brings more joy to the heart  
than to ponder over the joys that  
are ahead. God's word is full of  
promises for us to enjoy now. But  
what must it be actually to see Je-  
sus when He comes! "Now we  
see through a glass darkly; but  
(Concluded on page 15.)

## FOR HE IS OUR PEACE.

BY LILLIAN C. BAKER.

"Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (II Pet. 3: 13-14).

As we reflect upon these words reverence and godly fear fill our soul, causing us to see the necessity of giving all diligence so that we may be found of Him in peace. In the same chapter the Apostle Paul sounds the warning, "lest ye also, being led away by the error of the wicked, fall from your own steadfastness." So we see if we are not diligent and are led away with the error of the wicked, we shall not be found of Him in peace, for "There is no peace, saith my God, to the wicked."

For whom then is this peace? The Psalmist says, "The Lord will bless his people with peace," also "I will hear what God the Lord will speak: for he will speak peace unto his people." We must necessarily "be his people."

The apostle speaks of "the coming of the day of God." To be found of Him in peace, we must be reconciled or at peace with Him. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand." Having this peace with God thro' faith or "The righteousness of God and our Saviour Jesus Christ" we are made "Partakers of the divine nature." We are then "His people."

The Apostle Peter, in addressing those who "have obtained like precious faith," would have us mindful of that which we have already learned, for he says, "I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the a-

postles of the Lord and Saviour." We should indeed be mindful of their admonitions if we are to be found not only in peace, but also "Without spot, and blameless." By being diligent not to be led away with the error of the wicked, and with the doctrines of the false teachers that shall come, we escape the corruption that is in the world. Then it is possible for us to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Continuing his admonitions the Apostle says, "What manner of persons ought ye to be in all holy conversation and godliness." We can guard ourselves against becoming polluted by the world in our life by giving all diligence, and adding to our faith virtue; and to virtue knowledge. It becomes our daily task. The Apostle Paul tells us to, "Live in peace: and the God of love and peace shall be with you." The same Apostle also says. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." To follow after the things which make for peace, forecasts unity. Paul says, "Endeavoring to keep the unity of the Spirit in the bond of peace." We are enjoined to "be at peace among ourselves," and to "Follow peace with all men, and holiness, \* \* \* looking diligently lest any man fail of the grace of God." To live in peace may be the more readily attained if we "Let the peace of God rule in our hearts," for "To be spiritually minded is life and peace." The Psalmist says "Great peace have they who love thy law."

Having access by faith into this grace or state wherein we stand through Jesus Christ, we shall be kept, for "the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus," for "He is our peace." "Thou wilt keep him in perfect peace, whose mind is stayed on thee." There is no stress or anything to undermine the completeness of the peace for it is perfect. The Saviour's words are, "Peace I leave with you, my peace

I give unto you: not as the world giveth, give I unto you."

His word also says, "The Lord make you to increase and abound in love \* \* \* to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ." Love is akin to peace. According to the Apostle Peter's injunction to be mindful of the words that were spoken by the prophets and apostles, and then increasing and abounding in love, we are presented unblamable at the coming of Jesus Christ. "Having made peace through the blood of his cross \* \* and you hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unprovable in his sight."

"If we continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which we have heard," we can joyfully look for the new heavens and the new earth wherein dwelleth righteousness." Praise His precious name forever.

"And the work of righteousness shall be peace: and the effect of righteousness quietness and assurance forever."

"Mark the perfect man and behold the upright: for the end of that man is peace."

Batteau, Ont.

#### HOW TO LIVE ENTIRE SANCTIFICATION.

BY J. O. M'CLURKAN.

Do not think that the conflict is over when you enter Canaan. The enemy within has been destroyed, but sin in a thousand different forms presses around you; the utmost vigilance will be required to resist it. "Let him that thinketh he standeth, take heed lest he fall." Bear in mind that most of Israel's fighting was done after they entered Canaan. This experience has clothed you with the whole armor of God. Many Jerichos and other walled cities, lying in the distance, are to be taken. "Endure hardness as a good soldier."

There are many things that you



will have to die to after you are sanctified. Much of **your way** of doing things will have to yield to His way. Perhaps a large portion of your religious duties have been performed in the "energy of the flesh," rather than in the "power of the Spirit." The laying aside of the weights and hindrances that come from the life of nature means much more than most people at first think, and the progress in the sanctified life depends largely on the deeper degree of crucifixions that follow sanctification.

Beware that no coldness creeps into your heart toward those who antagonize you. Persecutions will come. The servant is not above his Lord. He was the most persecuted and least understood man of His day, yet no feeling contrary to pure love ever entered His bosom. In the midst of criticism, from good men or bad men, trust Jesus to keep you full of himself; then there will be no room for sin. Hard things may be said about you, but how gentle, tender, and kind He causes you to feel toward those who said them. What charitable constructions you put on their actions! O Jesus, this is Thyself formed in Thy people, this ocean of love rolling and surging in the soul, then resting in a deep and heavenly calm, is just Thee. A heart filled by such a wonderful Savior must be clean.

Satan will teach you to think that none except those in the experience of sanctification can teach you. Watch this point. While you have an experience, which many wiser and greater do not possess, yet there are hundreds of things you need to be taught. The meek and lowly spirit learns from every one. Though your pastor may not be sanctified, he can teach you so much that you need to know. Then, along the line of your experience you can be so helpful to him and others. Thus in the school of Christ we can be of service to one another.

Watch your testimony. When the High Priest entered the Holy of Holies, hanging to the borders of his brilliant robes were little

bells alternating with the figure of the pomegranate. The bells must be kept ringing else he died. The prolific pomegranate typifies fruitfulness; the bells, testimony. The two, a godly life and witnessing with the lips, must go together. Mind you, the priest had to keep those bells ringing. Do likewise. The joy of this rich experience will depart unless you witness to it. The Lord does not want you to testify to sanctification every time you speak for Him; there will be times when to do so would not be best. However, great care should be taken, lest through a man-fearing spirit, the bells should cease to ring. Always be ready to cheerfully and gladly bear testimony to the great work wrought in you. As to the when, where, and how, "He will guide you." You will be led to testify in a meek, humble way, giving all the glory to Jesus. Instead of saying, "I am holy" or "I am sanctified," say, "The Lord Jesus has given me a pure heart," or "I have accepted Him as my Sanctifier," "He dwells in my heart and keeps me moment by moment." Put the testimony in such a way as to render yourself nothing and Him "all and in all." People sometimes stumble over very little things, like a naturally harsh voice, an unfortunate gesture, or anything else savoring of self-importance. Emerson says, "The voice of a Christian should be as gentle as the rustle of the corn or the murmur of the brook." Testimony to perfect love will have its best effect when given in a meek, deep, reverential manner.

Don't talk too much. The temptation to argue should be forever resisted. Sanctification is too sacred a theme to be dragged through the mire of street-corner discussions. They will be pitched at you. Have nothing to do with them. Do not get into the habit of talking sanctification in a rambling, loose, slipshod manner. Do not be a rattletrap. "In quietness and confidence shall be your strength." The Lord will open the doors continually to earnest souls who will hear the Word gladly.

Talk? Yes. You must tell other hungry souls of this grace, but avoid handling it in what might seem to be a light, frivolous way. Never try to force any one into this experience. All that you can do will be to lead. Be patient with them. Remember your own slowness of heart to believe. Thousands of good folks move slowly. Give them time. Watch that tongue. It is the loophole through which the devil often enters. Be sure that you keep in on the altar, then Jesus will give the needed grace. Let your words be seasoned with wisdom.

Learn to distinguish between temptation and sin. The holiest people may be, and often are, severely tempted. Temptation is not sin, but the yielding to it is. It was after Jesus received the baptism of the Holy Spirit that He had his hardest struggle with Satan. Dougan Clark says: "It is not only true that the holiest persons will be subject to temptation through life, but it not unfrequently happens that their temptations are greater in exact proportion to their holiness; that is to say, as they surrender themselves wholly to the Lord, and trust Him for a clean heart, Satan's assaults upon them become not less frequent and less severe, but precisely the reverse. The more you resist his temptations, the more he will be induced to try his full strength upon you, which it will not be necessary for him to do if you yield easily. The children of Israel were not sent to Canaan the nearest route, because they were not in a condition to resist a determined, warlike people such as the Philistines. As they became better acquainted with the Lord's dealings, and learned to trust Him more, He allowed them to meet their enemies in battle; but their severest and most protracted wars were after they came into the land itself. And so very great temptations are often a sign, not of low, but of a high state of grace.—Living Water.

Congestion of the pocket is a symptom of disease of the heart.



## EVANGELICAL VISITOR

### A BI-WEEKLY

#### RELIGIOUS JOURNAL

Committed to the teaching of Justification, Sanctification. The Second Coming of Christ, Divine Healing, and all sacred ordinances and truth pertaining to the Christian life.

It is an earnest advocate of gospel missions, at home and abroad and stands ready to espouse every good thing in Christ Jesus.

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#### SCHOOL NOTES.

With the opening of the Winter term of the Bible School there have come a goodly number of new students, all of whom seem to have come to receive help and benefit as the school is able to give. We are hopeful that success will attend the efforts.

At the time of writing, the sickness that prevailed during a part of the previous term, seems to have disappeared, we hope, not to return.

The time of our Bible Conference is rapidly approaching, and preparations are being made to entertain a goodly number of visitors, a large attendance being expected. Special revival services, with Bish. J. R. Zook in charge are to begin with Sunday the 12th inst.

#### AN URGENT APPEAL.

Just received notice from the treasurer of the Foreign Mission Board that the Foreign Missionary Fund is dangerously depleted, and in order to provide for and maintain our army of noble and self-sacrificing missionaries, and prevent hardships among them, we must have a quick and liberal response for their maintenance.

We, some months ago, made an appeal for special funds outside of the maintenance fund and you have responded nicely. That may be the main reason why the maintenance fund is overlooked.

Again—it requires much more during and since the war to support and maintain our missionaries in the field because of the very high prices. It is the same in the home land. Let us take this to heart and rally to the urgent need at once.

There has been no extravagance, no waste, no salaries, no graft, but there has been and even now is being made tremendous financial sacrifice by those in the field, also sacrifice in respect to earthly comfort, and physical health.

Let us come up immediately to the help of the Lord and bountifully replenish the Foreign Mission Fund for Jesus sake.

The humble prayer of your unworthy servants,

C. N. Hostetter, Secretary.

J. R. Zook, Chairman.

In a private letter to Bro. Detwiler, Sr. C. Alvis of the Mtshabezi Mission states that while they were all well at the time of her writing, Oct. 28, 1918, Rhodesia was wrapped in the throes of the dreaded scourge, Spanish Influenza. Many are dying, both among the Europeans and natives. Many no doubt remember Masotya Neube who taught and preached at Suazi for several years previous to his entering the school for Evangelists at Matopa, where he was finishing his third year. He succumbed to the disease on the 25th of Oct. The law there requires burial within the first twenty-four hours so his wife and two little girls who he leaves behind did not see him, they being at Mtshabezi and he at Matopa where they are having a severe test with the epidemic. At one time Bro. Frey's two little girls and twenty-eight boys were down with it. The Love feast which was to be held the 19th and 20th was recalled. We sincerely hope that by this time the epidemic has subsided and that our dear missionaries will be spared the painful experience of passing thru it.

## Obituaries

**HORST.**—Sr. Barbara Myers Horst, wife of Martin R. Horst, was born in Lancaster Co., Pa., Dec. 19, 1846, died at her late home near Canton, O., Dec. 1, 1918, aged 71 years, 11 months and 12 days. She was an invalid for many years, the past nine months being entirely helpless; her suffering was intense, of which she so much longed to be relieved and go home to Jesus. She was converted and united with the Church of the Brethren in the year 1883 and has been faithful until her end. Her work is finished. Gone but not forgotten. She leaves a husband; three sons, John M. at whose home she died, Alison M. of Canton and Harley L. of Los Angeles, Cal., nine grandchildren; two sisters, Mrs. Susan Bosler and Mrs. Ella Bosler to mourn their loss. Funeral services were conducted by Rev. Adam Miller. Text, John 14: 1-2. Interment in adjoining cemetery.

**EBRIGHT.**—Sr. Mary, wife of Bro. Harvey Ebright, of Cleona, Lebanon Co., Pa., passed to her reward on Nov. 30, aged 37 years, 4 months and 26 days. She is survived by her husband, one daughter Myrle, an aged father, one brother and one sister. Her sickness was pneumonia. She was converted and united with the Brethren in Christ church about ten years ago and led a consistent Christian life unto the end. Services were conducted at the house by the home ministry. Text, II Cor. 4: 17, 18.

**DETER.**—Sr. Lizzie Deter was born June 25, 1848, and died Nov. 6, 1918, aged 70 years, 4 months and 11 days. Four brothers and sisters have preceded her and five remain to mourn their loss.—John of Altenwald, Pa.; Hiram Small of Falling Spring, Pa.; Daniel of Ill.; Mrs. Abram Wingert of near Chambersburg, Pa.; and Michael of Ill. She was a daughter of the late Andrew and Elizabeth Deter of Altenwald, Pa. Short services were held at her late home along the Lincoln Highway near Chambersburg, Pa. Eld. Henry O. Wenger and Bish. John D. Wingert officiated. Interment in the adjoining cemetery.

**HESS.**—Walter H. Hess son of the late Rev. William and Elizabeth Hess, was born in Upper Providence Township, Trappe, Pa., on April 8, 1880, died Oct. 12, 1918, aged 37 years, 6 months and 4 days. He leaves to mourn their loss, a devoted wife, three sons and two daughters, the oldest 13 years and the youngest 3 years, besides a

mother, three sisters, and five brothers, the last three named being in the U. S. He departed nine months on the day that Father Hess was laid to rest.

He was a faithful husband, always caring so well for his family and above all so faithful to his parents and especially to his widowed mother. He united with the Dunkard Brethren at Mingo at the age of nineteen years. He was a kind neighbor and was loved by all who knew him. He bore his sickness with a smile only being sick five days with pneumonia. Funeral services were held, privately on account of the epidemic, at Mingo Brethren cemetery, conducted by Rev. Levi Zeigler. Short services and a hymn of his choice, "It is well with my soul,

**ENGLE.**—Viola Ruth Engle daughter of Brother and Sister B. F. Engle of Upland, Calif., was born in Dickinson County, Kansas, June 17, 1888. She departed this life Oct. 28, 1918, in Los Angeles, Cal. The departed was converted at Bethel Church in Dickinson County, Kansas at the age of 13 years, uniting with the Brethren in Christ Church the same year. During the intervening years she remained a consistent member of the church. She finished a high school normal course at Dickinson County High School in 1908 and taught school four years following, when failing health resulted in a trip to California where she improved quickly, and took up nursing becoming proficient in that calling. In January 1917 she began a course of study at the Bible Institute of Los Angeles to prepare for special Christian work which she had successfully pursued until within two months of completion, when the dreadful epidemic of influenza stopped all school work. Many of the students of the Institute were stricken with the disease, and being a nurse her services were offered. She worked very hard, attending as many as 12 at one time, so that later being attacked by the disease, she had not sufficient strength to resist, and was ill only a few days. Because of conditions, not more than 12 persons being allowed at a funeral, the services were held at Draper's Undertaking Parlors in Ontario, Cal. The immediate family and a few close friends only were present. Services were conducted by Bish. C. C. Burkholder and Eld. J. B. Lehman. Text, Mark 14: 8,—"She hath done what she could." There are left to mourn a father and mother of Upland, Cal.; and the following brothers:—John E. of Atlanta, Kans.; Hoffman E. of Detroit, Kans.; Dan J. of Detroit, Kans.; Sergt. Benjamin Howard of Hancock, Ga.; Chas. E. of Fort Riley, Kans.; and Paul E. of Claremont, Cal.,

Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray  
My pray'r shall be for OTHERS.

Help me in all the work I do  
To ever be sincere and true,  
And know that all I'd do for you  
Must needs be done for OTHERS.

Let "Self" be crucified and slain,  
And buried deep; and all in vain  
May efforts be to rise again,  
Unless to live for OTHERS.

And when my work on earth is done,  
And my new work in heav'n's begun,  
May I forget the crown I've won,  
While thinking still of OTHERS.

Others, Lord, yes, others,  
And none of "Self" for me,  
Help me to live for others,  
That I may live like Thee.

**BYER.**—Alice Byer was taken by the Lord unto Himself on the sixth day of November, 1918. Hers was a peaceful departure and the "far better" experience found her ready to enter in. Deceased was born at Leeds, England, on March 13, 1891; so that she was but a little past 27 years of age. She was afflicted with rheumatism in her home-land and was advised to take an ocean trip for her health. She came to Canada in 1908. On Feb. 27, 1912, she was united in marriage to Jess Byer, who with three small children remain to mourn the untimely departure of a companion and mother. Sr. Byer and her husband were converted in 1915, and united with the church in Kindersley District. Her old ailment came back on her in January of this year. She suffered much for some months and then seemed to grasp sufficient faith to take the Lord as her healer. From that time she suffered no pain and uttered no complaint. She was content to remain or resigned to go. The Lord saw best to separate the spirit from the worn out body. On account of the influenza epidemic prevailing in the District the funeral was of a private nature. The Brethren Nigh and Hahn officiated and she was laid to rest in the Clearview Church Cemetery at Kindersley, Sask.

**STONER.**—Mrs. Elizabeth O. (Frittle) Stoner wife of Jacob B. Stoner, died October 25, 1918 at her home, 27 Fair Ground Ave., Hagerstown, Md. of bronchitis, aged 71 years. She united with the Brethren in Christ Church, about 30 years ago, and continued faithful until death. She was always ready to give her testimony and was loved by all. She is survived by her husband.

(Continued on page 11.)

# United Zion's Children Department

BISH. H. G. LIGHT:—Editor.

## EDITORIAL.

### TOKENS.

#### Psalm 86: 17.

"Shew me a token for good;" It is interesting to note throughout the Word of God, how in so many ways, the Lord gave his people signs or tokens for good, such tokens that were noticeable even to the general public, both heathen and Hebrew. The mark of Cain was noticeable and a great protection though he had an evil heart, yet he recognized his sin and feared his punishment was greater than he could bear. The rainbow after the flood is a marvelous token and worthy of a great deal of study, a protection, a remembrance to this day and to the end of time. It is soul inspiring to notice how the Lord appeared unto Moses, while caring for his father-in-law's flock, and finally gave him a sign (Exo. 3: 12) that was really tangible, but he had to accept it in faith and realized later the truthfulness of the same.

The circumcision, of the Covenant of Abraham, Gen. 17: 11, "A token of the covenant betwixt me and you." A covenant so specific and so far reaching that the study of the same becomes the more interesting as we study it more and more. Gen. 21: 27 becomes interesting when we notice how firm a covenant became by applying a visible token. Then further we look on the miracles of Moses which were tokens of the divine authority of his mission Exo. 4: 1-9. Christ likewise said what should be the signs of them that believe:—Mark 16: 17-18. Should not such tokens manifest themselves to-day in the church of Christ or are we past the day of miracles? No I am convinced that miracles are yet wrought among His people.

A sister, who was taken seriously ill with the dreaded disease, "Influenza," came to the conviction

that she should call upon the Lord for help, and apply the Bible method for healing. They sent for the elder who by the assistance of her companion anointed her according to "James." The result was marvelously glorious. She was again restored and now glorifies God for saving grace, for healing body and soul, manifesting the reality of what the Savior said in Mark's gospel. So here and there we can find living witnesses to the divine plan of healing.

Exo. 12: 13, "When I see the blood I will pass over you" is a wonderful token or sign, when we study it fully. The more we search into the riches of the thought implied, the more of the great plan of God is revealed. It becomes real interesting, real sweet, when the blood of Christ is applied to our hearts it also leaves a sign, a mark, a token, that will show when the death angel passes by.

The passover likewise is a token, which met its fulfillment in Christ Jesus.

The consecration of the first-born. Exo. 13: 14-16 dear reader, throughout the Word of God and see for yourself what unspeakable studiously follow this consecration, riches you may be able to find.

Then the Sabbath. Exo. 31: 13-17 a wonderful sign, worthy of careful study. Are not many Christian professors guilty of Sabbath breaking? ay the Lord help us to keep the Sabbath more sacred and Holy, instead of a day for pleasure seeking and revelry. Num. 16: 38-40 the cover of the Altar was a wonderful sign, and should be seriously considered. Then Aaron's Rod Num. 17: 10. The scarlet thread Josh. 2: 18-21. Memorial Stones, Josh. 4: 2-9. Dew on Gideon's Fleece, Judges 6: 36-40. All the tokens mentioned are significant and make an interesting study for the Bible student.

Do we need visible signs or tokens to-day? Can we have them?

Answer for yourself. May this little discourse be an inspiration to some dear reader. Give God the honor and the glory. Amen.

### TRUTHS.

Every moment's delay in doing the right strengthens temptation to do the wrong. Indeed, the delay itself places one in the catalogue of wrongdoers.

Whosoever would go to heaven must have a faith of his own. In Gideon's camp, every soldier had his own pitcher; among Solomon's men of valor, every one wore his own sword; and these were they that got the victories. Every wise virgin had oil in her lamp; and only they went in with the bridegroom. Another's eating of dainty meat makes thee none the fatter.

—Selected.

### OBITUARY

LIGHT.—Elmer G. Light, son of Bro. Jos. K. and Sr. Leah Light, died of pneumonia after a few weeks illness and intense suffering, on Dec. 7, 1918, in the Good Samaritan Hospital, Lebanon, Pa., aged 21 years, 11 months, 10 days. He gave his heart to God, about five years ago during a large revival at Annville, and united with the Church of the U. Z. Children of which he remained a faithful member to the end. His wife, Mary, a daughter of John A. and Carrie Brandt, father, mother, one brother and two sisters survive to mourn their loss. He was the first one of the Lebanon flock since its organization there, to be removed by death. Our loss will be his eternal gain. Services were conducted at the home on Hanover St., Lebanon, Pa., by Bish. H. G. Light. Burial at Annville. Text Isa. 60: 20.

BURKHOLDER.—Annie Burkholder nee Seltzer, wife of Harry Burkholder, of Palmyra, Pa., was born Aug. 14, 1884, died Dec. 11, 1918, aged 34 years, 3 months and 27 days. She is survived by her husband, four children, her parents and a number of brothers and sisters. She was a devoted wife



and mother, a faithful member of the U. C. Church. Funeral services were held from her late home in Palmyra, on Saturday, Dec. 14, Rev. M. D. Landis of the U. C. Church and Bish. H. G. Light officiating. Burial in Palmyra cemetery. Text, John 14: 3.

**WENGERT.**—Paul A. Wengert, son of Rev. A. H. and Sr. Mary Wengert, died Dec. 11, 1918, aged 22 years, 4 months and 19 days. Elda Wengert, his wife, a daughter of Mary Light, died Dec. 9, 1918, just two days before her companion, aged 19 years, 3 months and 25 days. A double funeral was held from the home of his parents, where both died, on Friday, Dec. 13; which was one of the saddest events in this community for years. They were united in marriage on Feb. 9, 1918 and started farming in the spring on his grandfather's farm. Both took sick of the dreaded disease, and were removed to the home of his parents that they could be better cared for. Elder Wengert's family was all stricken too, but himself, and while they improved these young people grew worse. The Sunday before the young sister died, she and her husband were anxious to see each other once more; the effort was made, the beds so arranged, and they were carefully raised in bed until they could see each other; they spoke a few words and then bade each other good-bye by the waving of the hand. The next morning she passed away, and he never found out that his beloved wife was called home, until they both met across on the other shore. Bro. Wengert was converted at the age of 14 years, and Sr. Wengert at the age of 11 years. Both were faithful members of the church. He was Asst. Sunday School Supt. at Annville. He attended school at Grantham for one year, and taught one term in the public schools. Services were conducted by Bish. H. G. Light and Eld. John Brinser. Burial at Annville cemetery. Text, Rev. 21:4. The church misses them keenly. The parents need the sympathy of the brethren and sisters; they were their stand by. But our loss is their eternal gain. Some day we will understand why all this must be.

I cannot say and I will not say  
That they are dead, they are just away,  
With a cheery smile and a wave of the hand

They have wandered into an unknown land,

And left us dreaming how very fair  
It needs must be since they linger there.

### A PAUSE IN THE PRAYER.

"F I should die 'fore I wake," said Donny, kneeling at grandmother's knee, "F I should die 'fore I wake—"

"I pray," prompted the gentle voice, "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet, and hurrying away downstairs. In a brief space he was back again, and dropping down to his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption

"But I did think what I was sayin' grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the morning. But 'f I should die 'fore I wake, why—I didn't want him to fin' 'em that way, so I had to go down and fix 'em up right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you die 'fore you wake."

### OBITUARY.

(Continued from page 9.)

band and the following children:—Mrs. Joseph Miller, Miss Mary Stoner, both of Waynesboro, Pa.; Mrs. Daniel Grove, Leitersburg, Md.; Mrs. Warren Winters, Cavetown, Md.; Mrs. Bertie Resh, Mrs. Elmer Winters, Francis and Arthur, Hagerstown, Md.; a sister, Mrs. Martha Spessard of Beaver Creek; fourteen grand children and two great grand children. She was united in marriage nearly fifty two years ago.

Funeral services at the grave at Ringgold Cemetery by Eld. Joseph Myers and Eld. Harry Shank.

**MURRY.**—Lewis Wood Murry, son of Lewis Murry Sr., was born at Millersburg, Ohio, April 12, 1896 and was killed in action in the battle of Argonne—Verdun, France, Sept. 7, 1918, aged 22 years, 5 months and 15 days. He leaves to mourn his death a wife and little daughter, father, mother, two brothers and four sisters. He was of a kind and cheerful disposition and will be greatly missed by all. Memorial services held at Chestnut Grove Church, Ashland County, Oo. Dec. 8, 1918 conducted by Bish. B. F. Hoover assisted by Elders Samuel and Albert Whisler. Text, Prov. 10:7.

### IN LOVING MEMORY OF

PAUL WINGER.

Brother thou wast mild and lovely  
Gentle as the summer breeze,  
Pleasant as the air of evening,  
When it floats among the trees.

Peaceful be thy silent slumber  
Peaceful in thy grave so low.  
Thou no more wilt join our number,  
Thou no more our songs shall know.

Yet again we hope to meet thee  
When the day of life is fled.  
Then in heav'n with joy to greet thee  
Where no farewell tear is shed.

How wondrous strange to our finite minds  
Are the dealings of God with man.  
We try to penetrate the veil,  
But we try, and try in vain.

Why, Brother Paul, in the prime of life  
Should be quickly snatched away  
From his loving wife and children dear,  
Seems strange to our hearts today.

While others, helpless, a burden and care,  
Live on through the passing years,  
Longing and praying for death's release,  
And wetting their couch with tears.

Dear Paul, so manly, so kind and good,  
So tested, and tried, and true,  
So loved and needed, in home and church,  
Oh, why did God take you?

Did He not care for the smitten flock,  
Bereft of a father's care?  
Or the mother, who now with aching heart,  
Her burdens alone must bear?

O, dear sad hearts, it was all fore-known  
To the mind of the Infinite.  
Through the darkest hour, God loves you still,  
And all that He does is right.

What I do thou knowest not now,  
He says,  
But here after shall be made plain;  
And what seemed to thy deepest loss  
Shall prove thy eternal gain

God is at the helm, whate'er may betide  
Your bark on life's stormy sea,  
Let the tempest roar, He will bring you to shore  
The God above is a God of love

Will the "Pilot of Galilee,"  
And He answers the widow's prayer.  
A father kind to the fatherless,  
You are safe in His loving care.

Sometime in future in God's own time  
Perhaps, at home beyond the sky,  
What is mystery now will all unfold  
God will tell you "The reason why."

With heartfelt sympathy,  
F. Elliott.



## NEWS OF CHURCH ACTIVITY in the HOME AND FOREIGN FIELDS

### ENROUTE FOR INDIA.

San Francisco, Cal.,  
Aboard the "Nanking,"  
Dec. 5, 1918.

To the Visitor family:—

Greeting in His name. At last we have the privilege of finding ourselves on board the vessel that is to bear us across the great Pacific on the first part of our ocean journey to the land of our out calling, India.

Since writing last we have been in Pennsylvania, where we completed our arrangements for leaving home. Satan of course, tried to hinder and discourage us, but faith proved to be the victory. The epidemic of influenza kept us close at home for about five weeks, but we were finally privileged to meet our home folks in public services.

Personal visiting was impracticable so we could not get much done. It was our plan to visit the saints in Kansas and California enroute to San Francisco, but owing to conditions of railroad travel, due to the war situation we found it impossible to do so. It was a great disappointment to us indeed, but we had to say yes to His will.

We left home on November 21st, and arrived in San Francisco the following Monday evening, Sister Steckley meeting us in Chicago. The mission workers received us in a most hospitable manner, and we enjoyed our stay there very much.

Our sailing was postponed until today, which gave us an opportunity to see the work of San Francisco mission. It was a real inspiration to us, and we found it real interesting. San Francisco needs your prayers, for it is a very wicked city. The boys at the mission gave us a royal good time, together with the workers, which we shall never forget. May God bless them for their goodness to us.

Adverse tides have kept us waiting at the dock, but praise His name, no adversity is able to hinder His work. The future is veiled before us, but our

confidence in Him continues steadfast. As we look back over the past, we cannot but praise Him for His faithfulness and love. Truly His ways are past finding out, and His paths are peace.

As we move out from our native land our hearts are eager and expectant for the greatest adventure in life, is the adventure of faith. Who knows what it all means and what the result may be? We are glad we can leave all that to Him.

It is a great consolation to know that the church in the homeland is back of us in prayer. We trust it will be ceaseless. Again we say adieu for we expect to meet you all soon, when He comes.

Faithfully and for India,  
Amos D. M. & Nellie M. Dick.

SYLVATUS, VA.

Dear Brethren:—

Greeting in Jesus precious name.

We felt that we should write a few lines to the dear ones of like precious faith, and let you know how the fight is getting on with us in the hills of Virginia. We truly thank God for victory in Jesus, bless His name. Bro. Shoalts, his mother and Bro. Herbie Sider are with us at this time. Our meetings are growing in interest. The meetings began Nov. 17. The weather was very unfavorable the first week, and also other things were a hindrance to the work; but since the weather is getting more favorable we are having good crowds. We are looking forward to great things for the meetings from God. The Lord surely is giving Bro. Shoalts wisdom is dealing with the people, so that he is winning them.

We have been going through some sifting since we wrote last. The devil has been raging since last summer to the extent that we have found it necessary to secure another location for the work. My dear parents have been putting up serious opposition to us having the work going on their land. (The house in which we were living

is on my father's place.) We have been praying earnestly that God would have His way with us in every step we take, but it seems that God in answer to prayer opened up another place for us near by, so that we are making preparations to move that we may be able to do the will of God and carry on the work He has called us to do.

We have received our Gospel Wagon that the dear ones of Black Creek Church supplied the means to buy. We ordered it in June but received it only a short time ago. It is a great blessing to us and others.

We ask the earnest prayers of the brotherhood that God may use us here to win precious souls, that we may keep low and humble at the feet of Jesus. We continue to thank God for His goodness to us, and the saints for their help.

Yours in Jesus,  
Denny and Marie Jennings.

### CROSS ROADS, DONEGAL DIST., PA.

"For the Lord is a sun and shield; the Lord will give grace and glory; no good thing will be withhold from them that walk unrightly." (Psa. 84: 11).

The meetings as previously announced closed on Nov. 24. The weather was favorable and the attendance and interest were good. The afternoon services were instructive and helpful for believers and all present. Bro. and Sr. S. G. Engle came, filled with the Spirit, and upheld the Christ, the only source of salvation, fearlessly pointing the saint and sinner to the destiny of their choice.

Mercy and Justice were upheld as a choice for each one and the way made so plain that "The wayfaring men tho' fools shall not err therein" (Isa. 35:8).

The word spoken shall not be lost. "Blessed are ye that sow beside all waters" (Isa. 32:20). The Lord blessed the messages with conviction and a few yielded to the Lord. However many want a more convenient season. The saints were strengthened to press the battle on a few more days. We pray God's blessing on the word and messenger, as he goes forth sowing the seed and pointing out the way of salvation.

COR.

## MISSIONARY ADDRESSES.

## AFRICA.

Bish. H. P. and Grace Steigerwald, Eld. H. J. and Emma Frey, Miss Hannah Baker, Matopa Mission, Bulawayo, S. Africa.

H. Frances Davidson, Bro. Lewis and Sr. Elizabeth Steckley, Macha Mission, Choma, N. W. Rhodesia, S. Africa.

Walter O. and Abbie B. Winger, Sr. Sallie Doner, Miss Sadie Book, Miss Cora Alvis, Miss Mary Heisey, Mtshabezi Mission, Bulawayo, Private Bag, S. Rhodesia, S. Africa.

Eld. A. C. Winger, Box 5263 Johannesburg, Transvaal, S. Africa.

Eld. Myron and Adda Taylor, Sikalonga Mission, Choma, S. Africa.

## INDIA.

Eld. H. L. and Katie Smith, Ruth Byer, Saharsa, Bhagalpur dist., B. & N. Wn. Ry., India.

D. E. and Lottie Rohrer, Anita and Gladys Zarger, Supaul, B. & N. W. Ry. India.

Effie Rohrer, Dauram Madhipura, N. Bhagalpur, B. & W. Ry. India.

## OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St, in charge of George and Effie Whisler.

Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and Workers.

Des Moines, Iowa, Mission, 1184 14th St., in charge of Bish. J. R. Zook and wife.

Philadelphia Mission 3423 N. 2nd. St., in charge of Eld. Wilbur Snider & wife.

Jabbok Orphanage, Thomas. Okla. in charge of Bro. and Sr. P. B. Freisen.

Dayton Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger, and S. P. Stump and wife.

## NAMES AND ADDRESSES OF THE TREASURERS OF THE DIFFERENT BOARDS.

Foreign Missions:—S. G. Engle, 4014 Spring Garden, Philadelphia, Pa.

Home Missions:—D. R. Eyster, Thomas, Okla.

Beneficiary and poor:—H. O. Musser, Elizabethtown, R. R. 3, Pa.

Executive Board:—Amos Wolgemuth, Mt. Joy, Pa.

## PLEASE TAKE NOTICE

That the editor of the VISITOR has his home in Nappanee, Ind., and that all correspondence, whether it has to do with subscriptions, renewals or new, and all contributions for the VISITOR pages should always be addressed to the Editor, V. L. Stump, Nappanee, Ind.

## REPORT FROM SPRINGFIELD, O.

"The Eternal God is thy Refuge; and underneath are the everlasting arms."

On Nov. 10, we began a series of meetings at Beulah Chapel, with our brother, Eld. J. B. Leaman, of Upland, Cal. declaring the word unto us in the unction and power of the Spirit.

The interest and attendance was very good, and our hearts were much encouraged as the Spirit moved on souls with such definite conviction, and we were expecting great things from the Lord, for the advancement of His kingdom, when a general outbreak of influenza among our congregation caused us to close abruptly on the evening of the 21st.

While this unexpected termination of the services brought regret to many of us, we saw such deep conviction upon souls, and had witnessed the glorious work of the Spirit in delivering a number of dear ones from the power of sin, we still rejoice in the work which was accomplished, and are trusting the Lord to continue the work, and bring others who realize their need, to Himself.

We expect D. V. and if Jesus tarries, to have Bro. Leaman stop with us again in February and continue the meetings.

These are surely days of uncertainty, how important for every soul to be settled in God!

Bro. Leaman is now in eastern Pa. where he expects to be engaged in evangelistic services for the coming two months. His permanent address while in the east is 338 W. King St., Lancaster, Pa.

We are glad all the afflicted ones are improving at this writing, for which we praise the Lord.

O. B. Ulery.

## TESTIMONY.

Dear readers of the Visitor:—

"Bless the Lord O my soul: and all that is within me bless His holy name. Bless the Lord, O my soul and forget not all his benefits: who forgiveth all thine iniquities and healeth all thy diseases" (Psa. 103:1-3).

O, what precious promises we have! O, how happy are they who their Savior obey! How true that is and what a soul rest we have if we obey our

blessed Jesus. He gives "joy unspeakable and full of glory." "Hallelujah!" "Praise the Lord!" My courage is good in serving the Lord. I am happy on the way "Glory to God." Our attendance at the Philadelphia Mission is quite good on Sunday, but through the week the attendance is smaller. These days it seems people are indifferent and lukewarm. So then, "Because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth" (Rev. 3:16). Think of those words and may we all examine ourselves and get to the place where we will be on fire for God. Our time here on earth is short, compared to eternity; let us then be our best for God. It pays to serve Jesus with our whole hearts. O, I do enjoy to serve Jesus. Do you? It is your privilege. Listen to the words of Jesus, "I go to prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Those are precious promises. Hallelujah for the glorious hope we have in Jesus. "Praise the Lord," and again I say, "Praise the Lord." In conclusion I would say if you have any clothing to spare send it in the name of Jesus. Winter is before us and there are many poor people. Let us remember to help them. Send whatever you have to Bro. Snider, who we believe will properly distribute it to those who need it. Remember us in your prayers.

Yours in Christian love,

Abraham K. Landis.

Flourtown, Pa.

## TESTIMONY.

Greeting in the precious name of Jesus and Psalms 37:5; "Commit thy way unto the Lord: trust also in him: and he shall bring it to pass."

This beautiful afternoon I feel to obey my convictions by writing a few lines for the columns of the Visitor. I want always to commit my way unto the Lord and trust and obey Him, because He knows what is best. I want to thank Him for what He has been to me, His wonderful love and that He has counted me worthy to be called His child. I praise Him for the manifestation of His healing power in me. I ever want to walk in His footsteps.

(Continued on page 15.)

## SELF SACRIFICE.

By D. V. HEISE.

"We have an altar whereof they have no right to eat which serve the tabernacle." The altar is here put for the sacrifice on the altar. The Christian altar is the Christian sacrifice. "Let him that is taught in the word communicate unto him that teacheth in all good things." There are many opportunities to exercise the above function in all our walks in this life. God's people are a called out people and should exercise themselves so that their deportment bears testimony to their profession, that their sacrifices are offered on the golden altar. There are many altars in Christian homes upon which sacrifices and oblations are unconsciously offered to the God of this world. Probably the social altar is one of the most prominent and affords more privilege of entertainment than any other, as it embraces more latitude.

We may begin in the home where our first lessons are generally entertained; we do not need to wait until we become masters of language and books to be entertained in the social circle. No we are already having our innocent being trained that way in infancy. Where do children learn to say and do smart things? Is it not in the home under the influence of the home circle and as it develops it branches out into all the avenues of life and becomes a menace to spirituality.

A certain Sunday school journal offered a prize for a best plan that would take the smart out of the Sunday school. How did it get into the Sunday school? From the home circle. Upon the social altar we find what Bunyan terms "false peace, his father, mother and gossip." The secular Sunday papers are a fruitful medium of circulating the new happenings and scandals of the day, which form the basis of conversation, to the neglect of the sacred duties we owe unto our God.

The homes that are the most liberal and inviting generally have the precedence and get a name.

A rock upon which many a frail bark has been wrecked. On the social altar we also see the temperance principles elated and celebrated in effigy. The social glass and the pipe of peace or cigar if you please, are twin brothers not easily separated and the smoke of their torment ascendeth up for ever and ever. The epicure is not the least of those who bow at the social altar yea they probably are the most obdurate because they take into their embrace all classes of people both saint and sinner. "Brethren, be followers together of me, and mark them that walk so as ye have us for an ensample. For many walk of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly and whose glory is their shame who mind earthly things" (Phil 3: 17-19).

The social altar also entertains the great goddess of pride and fashion. The greatest and most captivating curse in this world which genders lewdness, lust and immorality indelible: propagated by auto infection thru the senses which are the avenues of the soul, by which the tempter operates his wily schemes, therefore guard well the doors that lead to the social altar for they may have great recompense of reward.

"For if any man see thee which hast knowledge sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols and through thy knowledge shall the weak brother perish for whom Christ died" (1 Cor. 8: 10, 11). In the creation Jehovah designed man a social being. "It is not good that the man should be alone. I will make him an help meet for him." Then adopts them into His own society, "for thy pleasure they are and were created." The social circle is by Divine appointment for our well-being but the evils that develop therefrom are of the serpentine nature and in accordance to the delights of this present evil world, so

deeply deplored by the apostle, II Cor. 11: 3, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty; so your minds should be corrupted from the simplicity that is in Christ." Which is the highest ideal of sociability.

Clarence Center, N. Y.

## A DREAM.

On the morning of November thirtieth I dreamed that I with a number of Christians were together and the heavens became black with angry storm clouds and we all sought a place of safety, but as the clouds began to break away we went out in the yard and were talking, when all at once we noticed a large beast chasing a smaller and unoffending one and while we were watching the brutality of the beast, we saw another beast larger than the first, come on the scene and start a furious fight, both beasts chasing and goring each other until the last beast put the first one to flight, goring him as he went.

While this was going on we who were gathered there were so intently watching the fight of the beasts that we did not notice the awful storm that had gathered over our heads until it got so dark that we could no longer see the beast. Then for the first time since the fight of the beasts had started I saw the awful storms hanging over us. I called the attention of the rest to it and such an angry stormy sky I never saw before. It seemed to be in the afternoon and it became so dark that one could not see eighty rods away. The awfulness of the storm as depicted in my dream is indescribable.

When I awoke the meaning of the dream became clear at once which is as follows:

The first storm was some years ago when many seemed to see the storm of God's wrath approaching and made some preparation for it. Then came this awful war and we got to watching it and forgot the storm. The first beast was Autocracy and the second Democracy, and we watched the beastly conflict until the storm of God's wrath got so thick over our heads that we could not see it any more. This dream has been a wonderful warning to me and there is not a day passes but what I think of it. Dear reader are you ready? Do you see the coming wrath of God? Are you warning souls? Have you your eyes on Jesus or on the world situation?

A Brother.



## THE TRANSFORMATION

ALFRED S. ROTZ.

Since Jesus wrought new life in me  
And set my soul at liberty,  
My heart is changed thru' wond'rous  
love  
To seek the things that are above.

When in my lost and ruined state  
Before the transformation great,  
My heart would cleave to satan's ware  
Because the "want to" was still  
there.

But when my Savior blest me so  
That sinful "want to" had to go.  
Instead of stones and thorny briers  
He filled my heart with new desires.

The palaces of sin and shame—  
I hate to hear the very name.  
My soul abhors such pleasures gay  
Since Jesus washed my sins away.

But satan, my relentless foe  
I feel is loathe to let me go.  
With argument he'd make appear  
That Christian folks are all too  
queer.

He'd have me yet deny my Lord  
And lay aside my shield and sword.  
But O, a thousand times no, no!  
I couldn't grieve my Savior so.

He then puts up another fight;  
He's not so easy put to flight.  
He says the cross is hard to bear  
And that he'd offer better fare.

But then I take my sword and shield  
Which by the grace of God I wield,  
And scorn him whom I've served too  
long,  
For now to Jesus I belong.

And then he tries another way  
That he might lead my soul astray.  
He says you can't keep sweet at times  
When duties press along all lines.

When things go awry and look bad,  
He'd have me grumble and get mad.  
But praise the Lord! The "getting  
cross"  
Was long ago nailed to the cross.

And then he'd take the business line  
To plunge again my soul in crime.  
He'd have me skimp and cheat and lie  
To gain a fortune by and by.

But O, I hate his argument  
That always takes the last red cent  
I couldn't do it I declare  
Because the "want to" isn't there.

Again when sorrows press the soul  
And troubles like the billows roll,  
And sullen death approaches near  
The tempter then would have me  
fear.

But ah! My Savior is right there  
To fold me in His tender care.  
My soul would rather go than stay  
For it would be my crowning day.

My life is hid with Christ in God;  
No other source could peace afford.  
I want to trust Him and confide  
And know but Jesus crucified.  
For there my heart's affections lie  
And ever shall until I die.

## SEEING JESUS.

(Continued from page 5.)  
then face to face." That will be  
joy inexpressible.

The famous negro preacher,  
John Jasper, of Virginia, used to  
tell a dream. He dreamed that  
he went to heaven, and sat down  
just inside the gate. After a while  
he was asked by an angel if he did  
not want to come up closer and see  
the joys of heaven. "Do you not  
want your golden crown, John Jas-  
per? Do you not want your harp  
and your white robe?"

"Oh yes," he answered, "but not  
yet. Time enough for all that.  
But now, just let me stay where I  
am ten thousand years and gaze  
and gaze at the face of  
Jesus."

Aurora, Ill.

## GEMS FROM JOHN WESLEY.

Humility and patience are the  
surest proofs of the increase of  
love. In souls filled with love, the  
desire to please God is a continual  
prayer.

God is the first object of our  
love; its next office is to bear the  
defects of others; and we should  
begin the practice of this in our  
own household.

Pass smoothly over the perverse-  
ness of those you have to with, and

go straight forward. It is abun-  
dantly sufficient that you have the  
testimony of a good conscience to-  
ward God.

The bottom of the soul may be  
in repose, even when we are in  
many outward troubles: just as  
the bottom of the sea is calm, while  
the surface is strongly agitated.

The readiest way to escape from  
our sufferings is to be willing they  
should endure as long as God  
pleases. One of the greatest evi-  
dences of God's love to those that  
love him is to send them afflictions  
with grace to bear them.

On every occasion of uneasiness,  
we should retire to prayer, that we  
may give place to the light and  
grace of God, and then form our  
resolutions, without being in any  
pain about what success we may  
have.

If, after we have renounced all,  
we do not watch incessantly, and  
beseech God to accompany our  
vigilance with His, we shall again  
be entangled and overcome.

## TESTIMONY.

(Continued from page 13.)

Before I consecrated my life to Him, I  
had a hard time trying in my own  
strength to serve Him, everything  
seemed uphill and contrary, but when I  
said "Yes" to Him, He lightened my  
load and rolled away the burden of my  
heart.

When people talked of Christ's com-  
ing I was very much afraid, but, praise  
the Lord, I now look forward to that  
time with great joy, for all sorrow  
shall be wiped away then. Let us  
continually watch and pray that we  
enter not into temptation, and that  
night come not upon us as a thief.

I would say with the Psalmist, "Let  
the words of my mouth and the medi-  
tations of my heart be acceptable in  
thy sight, O Lord, my strength and my  
redeemer."

I ask an interest in the prayers of  
God's children that I may be kept  
close to His side and that His light  
may shine out in my life continually.

Your brother in Christ,

Eber Lehman.

Carlisle, Pa.



## THE AWFULNESS OF THE SOUL'S NEGLECT.

By JACOB ZERCHER.

There are not many people (if any) who have never neglected anything in their lives. I am speaking of temporal things; but if there should be such and all would be put together it would be nothing to the neglecting of the salvation of a soul. The awfulness of the neglecting of one's soul cannot be expressed, and yet by so many people this very thing is done. It is one of the devil's tricks to keep men and women's eyes closed as long as he possibly can. Even in these soul trying times in which we are come, sinners seem to be hardened and cold, thus neglecting their salvation. Some professors seem cold and indifferent, backslidden and sickly, and thus salvation runs at a very low ebb by them, and the soul, too much neglected; other things seem of more import. O, may we not love anything better than the Lord! for if we do we are not worthy of Him. The expression of a poet,

"O, 'tis a folly and a crime to put religion by,  
For now is the accepted time, to-morrow we may die."

This poet had a good thought in saying that it is foolishness to neglect the soul.

O, sinner friend, on what are you waiting? With all the Bible warnings; invitations from the pulpit, from Christians, from friends, from departure of neighbors and others; the soul trying times into which we are come, wars and rumors of wars, perilous times, influenza, and what not. Perhaps you say you have no feeling. You know you are not right with God and that is enough. The word, Heb. 10: 31, says, "It is a fearful thing to fall into the hands of a living God," and especially for the one who neglects his, or her, soul. You may be a moral man: well that is good so far but that will not save you. God says, "Look unto me all ye ends of the earth and be ye saved, for I am God, and there's

none else." So come to Jesus and let His blood cover your sins, and keep nothing back and then you are not neglecting your soul.

Let me tell you this yet—to what the devil is keeping your eyes closed. If he can he does not want you to know that there is peace, and joy, and comfort, and consolation, in the way of salvation. O, I often wonder how it is especially those who were raised in Christian families and have been under Christian influences, that they can put this all important thing off so long, and do not see the danger in which they are and thus neglect the soul's welfare. There is a time coming when this thing will run out, for the Lord said, "My Spirit will not always strive with man." Read the last chapter in the Bible and see the two conditions, then think, and then choose, and stop neglecting your poor soul.

N. Never another chance for the soul in this life.

E. Eternity is too long to miss Heaven.

G. Go away into everlasting punishment.

L. Let everything else go but God.

E. Eternity too long to be lost.

C. Christ the only way, the way of the blood..

T. Turned away into torment, terrible, but true.

Mt. Joy, Pa.

## "HOW READEST THOU?"

It is one thing to read the Bible through,

Another thing to read to learn and do.

Some read it with design to learn to read,

But to the subject pay but little heed.

Some read it as their duty once a week  
But no instruction from the Bible seek;

While others read it with but little care,

With no regard to how they read, nor where.

Some read it as a history, to know  
How people lived three thousand years ago.

Some read to bring themselves into repute,

By showing others how they can dispute;

While others read because their neighbors do,

To see how long 'twill take to read it through.

Some read it for the wonders that are there,—

While others read it with uncommon care,

Hoping to find some contradictions there!

Some read as though it did not speak to them,

But to the people at Jerusalem.

One reads it as a book of mysteries,

And won't believe the very thing he sees.

One reads with father's specs upon his head,

And sees the thing just as his father said.

Some read to prove a pre-adopted creed,—

Hence understand but little that they read,

For every passage in the book they bend,

To make it suit that all-important end!

Some people read as I have often thought,

To teach the book instead of being taught;

And some there are who read it out of spite,—

I fear there are but few who read it right.

So many people in these latter days,  
Have read the Bible in so many ways

That few can tell which system is the best,  
For every party contradicts the rest!

But read it prayerfully and you will see,

Although men contradict, God's words agree.

For what the early Bible prophets wrote,

We find that Christ and His apostles quote:

So trust no creed that trembles to recall

What has been penned by one and verified by all.

—Selected by Omar G. Worman,  
Souderton, Pa.

"Now the end of the commandment is charity out of a pure heart."

I am God's corn and I am willing  
to be ground that I may be bread  
for God's children.—Ignatius.